

## Contributions

### THE CREED OF INTELLECTUALISM

B. C. MOOMAW

It is a broad enough creed, but it has one peculiarity,—that its following is never numerous, but awfully select. It has another peculiarity, that these select few imagine themselves to be the universe. They are like the village political meeting that heads its resolutions, "We the people." It is amusing to hear them deliver themselves. Edgar Saltus, brilliant journalist, well known author, writing of religion about which he knows nothing experimentally but everything intellectually, discourses in a recent metropolitan newspaper of the decline of faith. He assumes to begin with that it is declining, and practically assumes its ultimate extinction. He isn't an atheist, altogether, for there remains in his thought the probability that there is a God and an immortality beyond death. It is this *Christian* faith to which he denies the fundamental vitality of a divine origin and a divine energy. "The devil has been routed," he says, "not by the cross, but by the scalpel." What is a scalpel? What mighty devil router, hell extinguisher is this? Actually we had to consult the dictionary to find out what the thing is. Such ignorance is distressing. Webster says that it is a knife used in anatomical dissections and surgical operations. We don't blame the devil for running. Much better and braver people have a horror of the surgeon's knife, especially in the hands of ambitious but inexperienced young doctors who cut and slash with an admirable professional enthusiasm, trusting to luck for results. So this is the thing that has routed the theological devil. The *Modus operandi* is not explained by the brilliant Mr. Saltus. He ought to tell how the routing was accomplished. If such a marvelous revelation is true, why it would be a good idea for everybody to have a scalpel. Our preachers had better take scalpels into the pulpit, and leave their dry sermons at home. Instead of the long and tedious homily, let the pastor take the sharp surgeon's knife, a good whetstone instead of the Bible, and then call upon his congregation to see the devil run. There he goes, hoofs and horns, pell mell out of the church, the pastor right after him flourishing that terrible scalpel. See how the dominie's long coat-tails stream out behind. Bravo, that beats the sermon all to pieces. Mighty scalpel! Invincible scalpel! The congregation sings a hymn extolling the divine scalpel, and all go home in the jolliest mood, for didn't they see the devil's heels?

Saltus says that "the cause of this decline of faith is directly traceable to Darwin." We ask from the standpoint of the masses, the ninety-nine hundredths of the American population, for example. Well, friends, Darwin was the man who proved to his own satisfaction that a great many thousand years ago man was a monkey. He's the scientist who demonstrated that your remotest grand-

faterh was a baboon. Now you have all along thought that your ancestors were respectable people, that you sprang from a reputable family. See what a mistake you have been laboring under. Your family tree is full of monkeys, don't you see? So says Darwin, the man who more than all others is responsible for the decline of faith. How can anything, human or divine, hold out against a man who knows as much as Darwin? It is true that the ninety nine hundredths of our American population who have never yet heard of Darwin, much less have any knowledge of his Biology, his Origin of Species, his Descent of Man, (for these so-called scientific works whether written by Darwin or by his disciples, are essentially Darwinian) persist yet in believing in Christ as the Divine Man, and accept his teaching as the Word of God, but this must be laid to their ignorance. Simple minded people who have entered into the unspeakable peace of God and have tasted of the joys of conscious immortality, the powers of the world to come, are merely, if you please, ignorant of Darwin. 'Tis a pity. Why do not the apostles of intellectualism reveal to these ignorant souls the glory, the puissance of Darwin? Chalk his name on every blank wall, and let the ignorant, common people revel in the illumination, the emancipation of Darwin. Pity them, they are laboring under the gross delusion that they sprang from God, that they are children of God, and are going to God. Give them the glorious Darwinian doctrine that they sprang from a monkey, that they are only refined monkeys, and will die and go to the grand Monkey of all. What a pity that the vast masses are missing such an inspiration.

But Mr. Saltus says that this ignorance is dissolving. By what solvent? Is it thru the influence of bright people who live pretty much as if the end of man was to find his own amusement, and the end of the world merely the last descent of the curtain in the universal theater? There are unfortunately many millions of people who take life and take the world seriously. They don't know much about Darwin, it is true, but they have serious and sober views concerning responsibility and destiny, and are really concerned about the eternal future. They know enough about the universal law of moral sequences to understand how intimately these sequences concern human happiness, and as yet they see no reason why this essential relation between cause and effect should not persist beyond the limits of this life and this world. "Whatsoever a man soweth that shall he also reap," seems to them to be a natural and a universal law. At any rate they have a wholesome fear of it, and they believe that when this fear is wholly eradicated from the world, that we will have right here all the hell that even the most vindictive theologian could wish. So they endeavor to live soberly, righteously and godly in this present evil world, with a good conscience toward God and man, looking and hastening toward the glorious day and the glorious hope that shall

issue in complete deliverance from the bondage of corruption, and the limitations of imperfection. These are they whom Christ called the salt of the earth. And tho they may not be so bright intellectually as to talk or write a lot of learned stuff and nonsense, we would far sooner go to them for the saving salt than to depend upon Mr. Saltus to salt us.

### DID THE HEALING OF DISEASES BY CHRIST PREPARE THE SUBJECTS FOR HEAVEN?

P. J. BROWN

In the discussion of this question it will be necessary to examine a number of cases as they are recorded in the Gospel.

1st. We will notice the case of blind Bartimeus of Jericho, Mark 10: 52, who sat by the road side begging, and when he heard that Jesus of Nazareth was passing by, cried out, "Jesus, thou Son of David, have mercy on me." Jesus stood still and ordered him to be brought to him, and when he came Jesus asked him, "What wilt thou that I should do unto thee?" And he answered, "Lord, that I might receive my sight." Jesus said unto him, "Go thy way, thy faith has made thee whole." Now, what was this man's request? Simply that he might receive his sight. What was his faith? Simply that Jesus could restore it to him. What did he get? Just what he asked for, what he believed he might receive; that, no more, no less. Jesus said, "Thy faith has made thee whole," that is, he believed Jesus could restore his sight, and it was done. Not one word about heaven or eternal salvation. It is said he followed Jesus in the way; this was quite natural for him to do, and it is altogether probable that he became a disciple, a follower of the Lord, in the sense of a converted believer, and was saved in heaven, but if so he was saved by obeying the Gospel and living out its principles.

2nd. The man at the pool of Bethesda, John 5. He had an infirmity 38 years; evidently the result of some violation of nature's law, for after he was healed Jesus found him in the temple and said to him, "Behold thou art made whole. Sin no more, lest a worse thing come unto thee," verse 14. Like the former case not a word about salvation, only from the specific standpoint of a cure from his old infirmity, a physical cure from a physical disease, and like the blind man, if he ever was or will be saved it will have to be thru the only means of salvation, the Gospel, which is the power of God unto salvation.

3rd. The man sick of the palsy, Matt. 9: 2. He was saved as the result of other men's faith. Jesus said to him, "Thy sins are forgiven thee." What did he mean by this? Evidently that his bodily infirmity was removed, and to prove this to the Jews Jesus tells him to arise and go into his house, and from verse 5, this was equivalent to saying to him, "Thy sins are forgiven thee." All this was accomplished as a result of the faith of those who brought him to Jesus, for there is not a particle of evidence in the case that the man had any faith himself.